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which articulate with them, or, say, dislocations at or near those points, or the lodgment of bullets, etc., in that region (as happened in the case of the late lamented President Garfield) will be revealed by the new process and help the surgeon enormously. But supposing that we wanted to penetrate just a little deeper, say somewhere around the solar plexus of nerves, we could not expect good results when so many layers of tissues of different densities overlay the point to be examined. Even the heart enclosed in its pericardium might perhaps be too deep-seated; while again we might expect fair images of the surfaces of the lungs, of the pleuræ, perhaps of pneumonic consolidations and pleuritic adhesions—the latter almost certainly if they were of good size, and, of course, the effusions of pleurisy: in brief, *anything not covered up by too many layers of important tissue which itself might be diseased or injured.* We already have details of such cases as a sewing-needle sunk in the bone of the finger, and of abscess in the jawbone being made *visible to the eye* by proper lighting. And when we remember that small but powerful electric lights are being constantly introduced into the mouth, stomach and rectum for clinical examination, so that we can command a distinct source of actinism in the cavities of the body to assist what is already on the exterior, we feel disposed to share with the most enthusiastic in looking forward to what the new art will do for suffering humanity. In the one immense field of gunshot injuries (particularly superficial ones) we indulge most sanguine expectations.

Those familiar with ordinary photography will naturally inquire about the time of exposure. It is of course out of the question to answer such a question with precision, but the time is relatively long, say from a quarter of an hour to two or more hours with ordinary commercial plates.

ELLERSLIE WALLACE, M. D.

WOMAN'S WAGES.

THREE causes have much to do with the price a woman is offered for her work.

First is the survival of old notions about women's business incapacity. People do not yet think straight and see clear.

Again, competition is sharp among women. They underbid one another. Workers for money that is to serve only as pin money can work for less than the one who must buy food and shelter and clothes.

Thirdly, women can, or will, live on less than men. That has much to do with holding down their wages.

The following example will serve to illustrate other reasons. An editor employed the best type-writer in Boston. She had been victorious in competitive effort. Before she came to him she had been employed in a wholesale dry-goods house at fifteen dollars a week. In her place the firm took a young man, in no wise a better type-writer, and paid him twenty-five dollars a week. Now they would not purposely waste ten dollars a week. Why did they think it economical to pay the man more?

He was not a dependent relative whom the firm was willing to contribute to. They did not think a man to be a better worker merely because he was a man—an opinion boards of regents and trustees often hold (the school-

board of St. Paul is the only recorded exception I recall) as reason for paying women doing the work of men half what they pay men.

One advantage the man has lies in physical qualities. He can endure more. He gives you the feeling that he can be more relied upon. The type-writing woman was not at hand so regularly. In this dry-goods house business had to be done daily. They paid ten dollars a week for the certainty of having some one always at hand.

Now it cannot be gainsaid that men are physically the stronger, and that women can not be strong so long as they live in contravention of nearly every law of nature. But history says the Spartan women were strong and healthful, and a Spartan type-writing woman would, doubtless, have insisted on the twenty-five dollars a week.

But reasoning about such physical disability may be at fault. We all know women who do the work of men along with men. They are as regular in their business habits as men. And such cases are not exceptions. Look at Vassar, Smith, and Bryn Mawr, for instance, where educated women are employed.

I am inclined to believe that the type-writer's irregularities were not so much a physical inability after all. They were rather a deficiency in training. Very few women have been taught regularity and method in work. It is deemed right to teach it to a boy, but it is rarely thought proper or necessary that it should be bred in the bone of a girl in the formative period of life. The only reason that after such education women take the cares and burdens of married life so sublimely, and carry them so successfully, is that the best part of their nature is touched and appealed to.

Now business does not appeal to the noblest instincts. Nevertheless, teach women method and regularity and they will have system in their work—in addition to the care for detail and the alertness and quickness which by nature they possess. Some women, as I said, have this already. But the world is slow to recognize the fact, and that keeps others back, because women are by nature and education conservative and sensitive to opinion.

Then, since social conditions are what they are, the new philosophy confesses us to be in great measure a result of our surroundings. "As what he sees is, so have his thoughts been," sings Arnold. It is likely that the inattentive type-writer of whom we speak feels vaguely the injustice of the world and says: "I can get but fifteen dollars a week at the best, so I'll sew to-day. If I could get the wages Brother John does—strange I cannot, for I do the same work!—I could pay for the making of my dress as he pays for his coat." The fifteen-dollar wages retroact and tend to make the girl inefficient.

Or a more serious cause may interrupt her work. For the home life hampers the woman forced into the world. In this transition state of domestic conditions—in passing from the incapable general household service to the skill of specialists—when a member of the family is ill, is it John who gives up business and watches by the bedside? Is it not Susan, so far as you have seen? No one doubts that it should be the duty of the one who does it best, and is fitted by love of the task and nature to do it best. That is oftenest Susan.

Centuries of the habit of self-sacrifice have made it seem right for the woman to set aside her personal wishes and to subject her forces and time to immediate circumstances. The sentiment is one of the great possessions of our race. But nowadays, when custom forces women to mix with the

world, to scramble in competition with their brothers and fathers and husbands, to earn their bread, it is not what trade permits loyal subjects. The one who practices the virtue goes to the wall.

Men who employ women do not—you do not, merchants do not—pay a woman for the divine virtue. It is not “business.” You do not pay her, and, in settling accounts you do not pardon her for attention to her fever-stricken father or palsied mother rather than to your desk and chair.

The women, however, must keep on. When they are purely bread-winners they may grow hungry and cold—sometimes, too, brothers, fathers and husbands, dependent upon them. What help is there?

A woman who undertakes the unquiet life and endeavors to do work in the business world and work in the family as her heart and their needs dictate, is apt to fail in both. Specialists in nervous diseases in this country and in Europe have told me that in undertaking this two-fold duty women fail also in health.

It is, then, primarily the instinct of self-sacrifice in women; again, the unmethodical habits in which they have been brought up; again, their “little health,” as Miss Frances Cobbe calls their lack of strength—these, as well as the three I first named, are the reasons why men are paid more than women when both are engaged to do, and do in truth accomplish, the same work.

Paymasters say—paymasters of a great magazine office, for instance, where many are employed—that women are apt to become mere machines in business; that they work mechanically, and never suggest change or betterment; that they are idea-less. This doubtless affects their pay.

But they are idea-less for two apparent reasons. First, each one hopes it is not to be her life’s work. Every woman, generally speaking, hopes to marry. Nature and convention and the social laws at large indicate to her that the home life and the married life are her best life. Secondly, to rise in the ranks in such offices as I have named is not open to her.

Incentives to energy and originating effort, permanence, and probably increased pay, are taken from her.

KATE STEPHENS.

A GUERRILLA EDEN.

THERE is a story about a troop of emigrants who left their berths in the steerage and tried to encamp on deck—in consequence of a ghostly apparition, as the captain tried to explain it, till a commission of inquiry investigated the internal arrangements of the steamer.

“No need of supernatural explanations,” was the prompt report of the chief commissioner; “the only wonder is that the condition of that ship did not tempt the passengers to jump overboard.”

With a similar suddenness a traveller in the coast-hills of Cuba would arrive at a practical explanation for the continued desertions that decimate the ranks of the Spanish troops, and which their officers attribute to the magic persuasiveness of the rebel emissaries.

With the possible exception of Western Sumatra (where the natives of a little bushwhacker kingdom have defied their would-be conquerors for a series of centuries), no country in the world can rival Cuba in the excellence and variety of the facilities for ambuscades, and all other conditions that